Harvard College
Library

THE GIFT OF
JOHN SIMPSON PENMAN
OF CAMBRIDGE

# VOX MILITARIS:

Or an apologeticall

# DECLARATION

CONCERNING

The Officers and Souldiers of the Army, under the Command of his Excellency Sir *Thomas Fairfax*

IN ANSWER

To those common Objections and slanderous aspersions cast upon them, concerning

1. Their Judgement and Opinion about Government in generall, and of the government of this Kingdome, according to the Lawes and constitution thereof in particular.
2. Their opinion touching Church-Government, and the Presbytery.
3. Their Opinion about Tolleration of errour, heresie, blasphemy, Sects and Schismes, and liberty of Conscience.
4. Their Opinion about a learned Ministery, and the maintenance thereof, and about illiterate Preachers.
5. The Aspersions concerning

1. Their obstructing the reliefe of *Ireland*.
2. About the King.
3. About their advance towards *London*.

} removed.

*Printed in the yeare*, 1647.

# Vox Militaris,

Or an Apologetical

# DECLARATION

CONCERNING

## The Officers and Souldiers of the ARMIE, under the Command of His Excellency Sr. THOMAS FAIRFAX,

IT hath been the common observation of intelligent men, from the various transactions of publique affaires, that the most dangerous designes of publique ruin and particular interests, have been alwaies fomented, under the most plausible *species* of publique advantage and common good, and because mens personall ends of honour and greatnes, and the generall slavery of this land and Nation could hardly be effected, but by the generall assistance of those very people whose bondage was designed. The bewitching notions of cómon good, have alwaies been distil'd into the common people to cheat & charme them, into such actions whose proper tendencie is their owne misery: *Oh that I were made Judge in the Land*, (saith Absolom) *that every man that hath cause or suite might come unto me, and I would do him justice*; to palliate his close designe for the Crown, he pretends not his owne, but the peoples good, and because iust administrations are the Nerves of Government, and every mans *Throne is established by righteousnes*, hence it is, that the gratious promises of relieving the wronged, executing iudgment, freedom from tyranny, confirmation of iust liberty, a cleere vindication of impartiall preservation of every mans due from the Prince to the Pesant, tis most affecting among the people; that the pressures, miseries, and troubles of our *English* Nation through the male-administration of the Rulers thereof, were great and many before this Parliament, was confest of all; that a seasonable Parliament (our wonted refuge in such cases) would surely relieve us, was the hopes of all; that the large promises, the frequent protestations, vowes, and Covenants, the sole mne engagments, the graci-

tious beginnings of this present Parliament above all others in the publique interest would make us happie, was the beliefe of all, that our expectations are failed, our hopes vanished, our estates impayred, our treasure exhausted, in the adventure thereof, through the Parliaments excitations to purchase our freedomes, our bloud spilt in the same service, our liberties still infringed, our priviledges obstructed, our oppressions multiplied, our taxmasters increased, and our conditions every way worse, then before this Parliament began is almost the complaint of all. The King was set over the people, the Parliament called by the King, our Army raised by the Parliament, the profe'st end and designe of all was the Kingdoms good, our present purpose is not to reflect upon any; but to cleere our selves from those scandalous aspersions cast upon us, and false charges made against us, by the tongues and pens of malicious adversaries, and to appeale unto all the world, whether wee have not hitherto manifested not so much by Protestations, vowes, Covenants, declarations, and verball expressions, but by all our constant transactions, councells motions, and endeavours, our reall and cordiall respects unto the publique safety, and whether wee have not sought for this treasure even in our hunger and thirst, cold and nakednesse, seperation from wives and children, pleasures and profits, yea in our owne bloud and miserie, and have reioyced not in the lives of our conquered adversaries (they themselves being our witnesses) but in the publique safety, wherein have been the greatest spoyles of all our victories, where with we have inriched ourselves, that we might serve the Kingdom hath been our ambition, & our prosperity herein our great satisfaction, we have been willing, (yea without regret of spirit) to heare the prosperous succesſe of our pitched battels, and severall exployts by dint of sword, appropriated to others who have been little more, yea sometimes scarce so much as meer Spectators thereof: and have been dumb while we have been shorne from that cloathing of honour, which God hath put upon us, which hath been taken from us and giuen to others; This unto us hath been but a small thing, neither should we have ingaged so much as the least thought to the mention hereof, nor the vindication of our selves from the slanderous pens & devouring tongues of envious persons, had it a singular reference to our personal reputes, but our tender respects to the Glory of God the credit of the Gospell, and the good of this Kingdome, (for the just preservation of whose vndoubted liberties we have been called together) hath put us the upon this just defence of our persons & practises; we have observed the crafty policy of our subtle enemy, who to render us the more vniversal object of popular contempt hath maliciously invented, & wickedly forged such scandalous reports of opinions and practises to be in the Army, with the approbation

bation thereof, which are moſt diſtaſtfull to all good people, and though we are moſt confident that our Righteous Judge will cleere our innocency, and impartiall inſpectors into all our affaires, can vindicate the ſame; yet upon ſeverall reaſons we have thought it fit at this ſeaſon to exhibit unto the world our juſt *Apology* againſt them all, and to declare the thoughts of our hearts by way of anſwer to the ſeverall forgeries of our malicious adverſaries.

In the firſt place it is moſt injuriouſly, ſcandalouſly, and falſly aſſerted of us, and that not in corners, thronged Congregations may witneſſe againſt the perſons that have publiquely aſſerted concerning our Army, that we deſpiſe dignities, that we are enemies to Government, eſpecially to that which is eſtabliſhed in our own Kingdom, and that we would reduce this Kingdom to a confuſed *Anarchy* in Church and State, and ſo we ſhould have every man ruling and no man ruled, and all order ravell'd into ruine.

Firſt, As to Government in generall it can ſcarce enter into our thoughts, that ſuch a putid inſinuation of peeviſh ſpirits, and froward minds, can reach the judgements of the loweſt ſort of ingenious, rationall, and diſpationate men, ſurely they that have obſerved the ſtrickt diſcipline and carefull Goverment of our own Army, cannot likely imagine ſo unworthily of us, we have a little better Government then to declaime againſt Government, and they are little others then ungovern'd tongues, which ſpeake as they liſt that aſſert the ſame; For our parts our record is on high, and our witneſſe is within us, that in the defence of Government in the generall, and of the well conſtituted Government of this Kingdome in particular, did we at firſt take up Armes, and are ready to aſſert the ſame with the hazard of our lives, this is an old ſlander caſt upon us by the prerogative pleaders in the beginning of theſe Warrs, whoſe outcry againſt us in pulpits, preſſes and otherwaies was *Rebellious Army, factious Army, deſpiſers of dignities, contemners of authority, fighters againſt Government*. It hath been a continued obſervation in al ages, that thoſe that would tyrannize in Church and State, are moſt implacable in their ambition, ever branding the withſtanders of tyranny with the odious names of contemners of authority, we are not of thoſe that deſpiſe dignities being Gods Ordinance, neither are we thoſe that will throw away our liberties being Gods bleſſing, piety preſerves us from the one, and humanity from the other, we are ready to give unto *Cæſar* that which is *Cæſars*, due honour, not unworthily ſlighting his royall right, and unto God the things which are Gods, hearty praiſe, not prophanly parting withour own birth-

right, we wou'd have any Government rather then none, but we are for willing to part with a good ayre, without reluctance, we shall ever grant as the Parliament hath taught us, that the Magistrates whether King or Parliament, are *majores singulis*, and therefore honour is to be given to whom honour belongs; but we are taught with all that they are *minores universis*, and therefore we cannot, we dare not basely betray the publike interest which is greater then they.

Secondly, as for the Government of this Kingdome in particular, our hearty desires and resolved endeavours by all just meanes, have ever been and still are engaged to establish the same, that every man from the greatest to the least may enjoy that right and personall due with the wholsome Lawes, and prime constitution of our native Kingdome have conferred upon him, it is the common observation of knowing men that the sinews & ligaments of the Kingdoms Government begin to stretch; if not to crack, the King the Parliament, the people, complayne of each other, that each hath usurped each others due, the whole Kingdome hath been divided into parts, and parties, and these split against one another by civil bloudy, and desperate warres, the peace of our Kingdome will never appeare till the cause of our ruines be quite removed, oppressions above among the rulers make distractions beneath among the people, whose generall disturbances are the common consequences, but seldome causes of the rulers tyranny, had every man his right, and no man wronged, all would be still, and none would complayne, and therefore the God of our Army which hitherto hath blest us, can witnesse for us, that as to the Government of this Kingdome, our hearty desires are onely this, that the King the Lords, the Commons, and every Subject may peaceably enjoy his own personall and undoubted right.

Thirdly, for the Government of the Church our judgement is this, that *Sions* walles are not to be layd in bloud, but that the God of Peace, the Prince of Peace, the Spirit of Peace, the word of Peace; truth and love will create Temples of living stones, for the Lord of glory to dwell therein; and for our parts we did never engage against this Plat-forme, nor for that Platforme, nor ever will, except better informed; and therefore if the State establisheth *Presbytery*, we shall never oppose it, onely this we must needes professe, that we apprehended it hard usage, that honest men though never so sound in the truth, harmelesse in their lives, faithfull in their trust, just in their dealings, serviceable to the State, and every way blamelesse in their conversations should be cast out of places of publike trust, inveighed against in

in Pulpits, Presses, threatned, molested, troubled, because dissenting in judgement and practice from the established Government, the rules thereof they never knew, and the rather considering the long season the Assembly of Divines have been in enquiring, arguing, debating, (not yet as we know of, agreed) about the minde of God in that particular, we could wish withall our soules that the quarrell of Government was more abated and the Doctrines of faith towards God; repentance from dead workes, and love to one another were more advanced; and whereas it is objected against us, that we would have a tolleration of all Sectaries, Schismatiques, heretiques, blasphemies, errours, licentiousnesse, and wickednesses, the same God towhom we must be accomptable for what we assert, can witnesse for us, that we do from our soules abhorr whatsoever in opinion or practice appeares contrary to the wholsome Doctrine; we know that the Abbettors of truth cannot be the assertors of errour, we could hartily wish, that those weapons sanctified by God for that end, were more skilfully, and effectually mannaged to that purpose, then they have been, that with the Spirit of truth and meeknesse, errour of judgement and unworthy opinions were all suppresst, and to that end we should rejoyce if Ministers and others would admit of free Brotherly Debates, that with light of truth, reason, and understanding, the darknesse of errour and wickednesse might fly away, that men might be thereby rooted and grounded in the truth, and made able to give a better account and reason of their faith, then the Command of authority for what they hold, for as it is too common a practice in these last and perrillous times, for false teachers privily to bring damnable heresies denying the Lord that bought them; so it is as frequently observed, that the leaders of the people, teach for Doctiine the traditions of the Elders, and are as apt to retayne errours through wonted conformity, as entertain the same through effected novelty; It is sad to observe the late Clero-conformists to exorbitant episcopacy pressing subjection to the established Government, upon payne of the deepest censure of erronius persons, Schismaticks, Heretieks, never instructing the people in the understanding thereof, and though their brethren be otherwayes sound in Judgement, and honest in life, yet if dissenting in externall formes, how do these breake the knowne rules of mutuall love and amity; stir up the Magistrates, and provoke the people, not to permit their dissenting brethren to live amongst them, and as for those clamorous, reports of wicked opinions, and blasphemies tollerated, countenanced, and nurst in the Army, we looke upon them as malitious Clamours of peevish spirits, scandalously forged to abuse the Army.

If

If any such be amongst us, it is neither with our knowledge nor approbation, and we challenge our accusers, to discover the offenders in this kinde, upon the detection whereof we make no question, but to give satisfaction to all ingenious and knowing men of our just and Christian proceedings against them; it is true, we have those amongst us called *Presbyterians*, *Independents*, *Episcopall*, *Anabaptists*, *Antinomian*, &c. and yet honest, just, valliant, trusty, and well deserving men, and we verily beleeve there is as vast a difference betweene *Presbyterians*, and *Presbyterians* in matters of faith and Church-Government, their Bookes and sayings compared together, as there is betweene the most remote of all these, and the truth is, as we have said in matters of Magistracy, so in matters of religion, it is farre better we should have any Religion, then no Religion amongst us, and we had rather that all men in the Army were such, as these are, though differing in judgement in smaller matters then that they should be swearers, drunkards, prophane persons, against which we heare of no such clamours; surely if these angry men were so zealous for the Kingdome of Christ, as they seeme to be, they would more throughly engage for the suppression of krowne wickednesse, and exaltation of apparant holinesse which more directly concernes the Kingdome of Christ, and the glory of God, then externall formes, but it is made manifest almost to every eye, who they are which under pretence of the glory of God, the honour of Christ, a happy reformation, suppression of faction, errour, heresie, blasphemy, Sects and Schismes, do really prosecute their owne designes of honour and preferment, raysing and making the greatest factions, rents, divisions, and Schismes even in the Kingdome; though it be to the causing of new warres, and indangering the splitting it in peeces, for the advance of their own interest and glory; but for as much as thir folly is made knowne unto all men, they shall we hope proceede no further, for the truth is, all men see their practices, and begin to despise the same.

It is yet objected against us, that we despise the godly and learned Ministers of the Gospel in the Kingdome, enveigh against their maintenance, vilifie and contemne the publike preaching of the word, preferring an ignorant, Scottish and illiterate Ministery before that which is learned, and worthy, encouraging simple, shallow, and unable men, to take upon them to preach the Gospel, and unfold the deepe Mysteries of life and salvation, we answer.

There is a complication of charges in this, and therefore we shall answer to them all severally.

First,

First, whereas it is ſaid, that we deſpiſe the godly and learned Miniſters of the Goſpell, (to omit the obſervation of the very ſelf-ſame charge by the quondam Prelaticall party caſt upon the Parliament, and all thoſe that did joyn in the aboliſhing Eiſcopacy.) We anſwer, we do not deſpiſe Miniſters of the Goſpell, much leſſe thoſe that are godly and learned amongſt them; and if ſo be any ſouldiers amongſt us are guilty herein, we hope the Army therefore is not chargeable for it, we honour godlineſſe and learning, eſpecially in conjunction, and above all where they meet in the Miniſters of the Goſpell, and do wiſh from our verie ſoules, that everie Congregation of our native Kingdome was furniſhed with an able, godly, learned Miniſter, it is deſperate prophaneneſſe to deſpiſe godlineſſe, and no leſſe ignorance to vilifie learning eſpecially concentering in a Miniſter of the Goſpell, whoſe worke requireth the greateſt ſufficiency of the moſt excellent, naturall, and acquired endowments, and we ſay, however the weakneſſe of any ſouldiers in the Army breaks forth in offence this way, yet let not this be charged upon the Army.

Secondly, whereas we are charged of enveighing againſt their maintenance, we anſwer:

That this likewiſe is a calumnie caſt upon the Army, for however we cannot but obſerve and bewaile theſe partiall and unequall diſtributions of Miniſters maintenance in this Kingdome, ſome having three, foure, five or ſix hundred pounds *per annum*, whoſe abilities, labours, and charges are verie meane, weake, and ſmall, and others qualified with excellent capacities of godlineſſe, and learning, ſtudidious, diligent and painefull in their worke, having manie of them very great charges, and are not able ſcarce to put bread in their mouthes, clothes on their backs, much leſſe to give their children that breeding and education, and to provide for their comfortable living in the world, which is fit and meet that they ſhould have, their widdowes, and fatherleſſe children often readie to ſtarve through want and miſerie, however (we ſay) this obſervation may not juſtly cauſe complaining againſt the unequall, partiall, and diſproportionable maintenance of Miniſters ſome living in exceſſe, others more deſerving in want and poverty, yet that godlineſſe and learning, eſpecially meeting in laborious and painefull Miniſters of the Goſpell, may receive large and conſiderable encouragements from the Kingdome, is our hearty deſires; but wee could wiſh withall, that if it might be other waies provided, (as we preſume it facile e-

nough)that it might not come from the people after that manner that it hath, it is generally obſerved, that the inforcing of people by way of tythes,or otherwaies to maintain the Miniſters, hath cauſed more ſuits at Law,raiſed more differences, prejudiced the operation and effectuall working of the Goſpell, then any one thing in the Kingdome; and that want of a comfortable ſubſiſtance for the Miniſters, together with the manner of their getting into their particular Parſonages and places, *viz.* by their procuring intereſt in thoſe Patrons, in whoſe donation theſe places are,is one of the greateſt obſtructions to the Goſpels ſucceſſe: for by this meanes theſe Patrons and their friends (if rich and great men) are indulged in their evill and wicked lives, the Miniſters not daring to deal faithfully with them, for fear of the loſſe of their livings, and ſo of ſtarving themſelves, wives, and children, the preaching of the Goſpell becomes a meer trade, and the Miniſters thereof Merchants of the Word, indenting for ſo much *per annum*, and leaving their charge upon a better bargain, when it falls out,to the diſhonour of God, the ſcandaling of the godly; we are ſo farre from envying againſt or grudging at the Miniſters maintenance, that it is the griefe of our ſoules, that there is no better courſe taken for their comfortable ſubſiſtence then there is, it is the deſire of our hearts, that the learned and godly Miniſters eſpecially may have comfortable and conſiderable encouragement for their paines in the Goſpell, that equall and proportionable to their charges, might be their allowance, yea, that their widdowes and fatherleſſe children might be comfortably provided for.

Thirdly, whereas we are further charged with preferring an ignorant, ſottiſh and illiterate Miniſterie before that which is learned and worthy, encouraging ſimple, ſhallow and unable men to take upon them to preach the Goſpell, and unfold the deep myſteries of life and ſalvation: We anſwer, that the Army is ſtill abuſed, and falſly charged in theſe things, it is moſt true, that our Army made up chiefly of Voluntiers, have amongſt them many men, both Officers and Souldiers of conſiderable birth, breeding, and education, ſome Schollars and Univerſity-men, and many of them of approved piety, and men of parts, who out of pitie and mercy have engaged themſelves in ſcattering the knowledge of God in the darke and ignorant parts of the Kingdome, where men have been as bruitiſhly ignorant of the knowledge of Chriſt, as poore Indians, having not heard a Sermon in many yeares, and never knowing more of the Worſhip of God then the reading

reading and hearing read the Booke of Common-Prayer, by prophane ignorant, and ſcandalous fellowes, whoſe depth of learning cannot reach true reading of the Engliſh Tongue, and whoſe lives and converſations, renders the name of Miniſters, a ſcorn and odium amongſt the people. We acknowledge alſo, that ſome of our ſouldiers upon the importunitie of Miniſters themſelves, in places of more knowledge having had converſe with them, have improved their gifts among the people. We acknowledge moreover, that through the want of honeſt, able, and godly Miniſters in our Army, the ſouldiers have endeavoured the mutuall edification one of another, by exhortation on the Lords daies, (without the permiſſion whereof wee ſhould ſcarce have had ſo much as any ſolemne forme of godlineſſe found amongſt us;) for the truth is, though we heare of manie impleading and ſpeaking againſt the Army, and of errours therein, and Lay-mens preaching, yet they have not had that care and tender reſpects to the honour of God, puritie of Religion, propagation of his truth, and prevention of errour, as they pretend unto by their own coming to us, otherwiſe providing that the Army might be ſupplied with better Preachers; as for the publike preaching of the Goſpell, and that by godly, able, and learned Miniſters, it is the deſire of our hearts, as we ſaid before, we wiſh ſome effectuall courſe was taken to ſupply (if it was poſſible) everie Congregation in the Kingdome: we have heard of more ſcandalous reports caſt upon us, as that we are the onely retarders of the reliefe of Ireland, and that the blood of the poore Proteſtants there, will be laid upon us, &c. we anſwer:

That the greateſt pretenders to Irelands releefe, have ever been the obſtructers thereof; let the world judge, what encouragements we have had to go to Ireland, when nothing but contempt, ſcorne, and reproaches were caſt upon us, even in our owne Countrey, after wee had (through the bleſſing of God) ſubdued the enemies thereof; the grievances, troubles, and preſſures of the Kingdome greater then when we firſt tooke up armes, the pay of the private ſouldiers, and the half pay of Officers, not only unpaid, but our humble addreſſe unto our Generall by way of Petition, to mediate for our dues with the Parliament in the moſt inoffenſive manner we could ſuppoſe, voted againſt, and we declared diſturbers of the peace of the State, and enemies thereunto; if we perſiſted, though in the moſt humble manner, to petition for that which they promiſed to give; and theſe were the firſt fruits of performing thoſe excellent promiſes which were made

unto us when we took up arms, the face of authority ſet againſt us and thoſe that moſt faithfully adhered to the Parliament throughout the Kingdome, Cavaliers admitted to ſit in Parliament-Committees, made Sheriffs, Mayors, Juſtices of the Peace, by meanes whereof our arrears and rewards for our faithfull and painfull ſervice in the Kingdomes behalfe were like to be paid to all of us (as they were to ſome) by impriſonments, troubles, perplexities and the gallows, were theſe encouragements to engage us for Ireland except it ſhould bee to eſcape hanging for what wee had done for the Kingdome of England?

Again, could it be imaginable that this Army or any conſiderable number thereof could be drawn away to go to Ireland under the command of ſuch Commanders and Officers as were appoynted; for (excepting Major Generall *Skippon*) they were not onely ſtrangers, but ſome of them diſ-affected to this Armie, as we can eaſily prove, yea have ſtirred up the people to raiſe an Armie for our deſtruction; was it likely that theſe men ſhould ever encourage any conſiderable part of this Armie to go with them to Ireland? let heaven and earth and all the common principles of equitie and conſcience judg between us in this particular, had our Armie been kindly treated withall, wee beleive, it had been no hard matter to have culled out a ſufficient number of able valiant and faithfull Commanders from this Armie who would quickly have gathered a ſufficient Armie of honeſt truſtie and voluntarie ſouldiers throughout this Kingdome, who through Gods mercie might have been the happie releife of that bleeding Kingdome, and have left here a ſufficient ſtrength to preſerve the peace of our own nation, ſuerly this was not the way to relieve Ireland, not only to call back noble and worthie men ſent thither for the reliefe thereof who began to diſplace prophane and looſe Commanders ſetling honeſt and faithfull men in their roomes, but alſo to exerciſe all kind of diſcouragements againſt thoſe whom they intended to ſolicite for the reliefe of Ireland.

It is yet further objected againſt us that our refuſing to disband is abſolute rebellion, that we contemne that authoritie that raiſed us up, that wee take the ſame courſe againſt the Parliament by demanding ſeverall members thereof to be ſecured as the King did in former times, that we have ſeized upon the King to drive on our owne ends, ſome affirming that we intend him miſcheefe that ſo we may be rendred obnoxious to all the Kings friends; others urging it againſt us as matter criminall baſe and hipocriticall that we ſhould turn Royalliſts,

that

that wee may bee rendred offenſive to another partie, and laſtly that our intents in drawing neer the Citie is to advance our ſelves with the plunder aud riches thereof to deſtroy the Presbyterian &c. to which wee reply:

Firſt as to that part of the objection which calls our refuſing to disband Rebellion, contempt of that authoritie that raiſed us up, wee anſwer that a non-ſubjection to every command of the Parment is no more rebellion againſt the Parliament, then a non-ſubjection to every command of the King was rebellion in the Parliament againſt the King, wee hope the Parliament did not intend that our ruine and deſtruction ſhould be the reward of that peace and preſervation which (through God) wee had purchaſed for them, wee are ſouldiers, wee are ſubjects, and let us be conſidered as ſouldiers and ſubjects, and our caſe in theſe two reſpects rightly ſtated; and then wee appeal to all ſouldiers, to all ſubjects, whether as the caſe ſtood, wee had reaſon to disband notwithſtanding the command of Parliament: firſt as ſouldiers, our caſe ſtood thus:

Firſt our arrears (notwithſtanding dearely yearned) were not paid us, wee appeale to the moſt bitter Enemies and malicious adverſaries that wee have, did wee not deſerve that which was our due? have wee made a prey of the Kingdome, or a trade of war? let envie it ſelfe charge us with falſe muſters, by our Officers if it they can, with omitting any opportunity which (to our knowledge) was ever put into our hands of making haſt to end the wars, let any of us bee charged with enriching our ſelves with the plunder, and ruine of our friends or Enemies, God and our conſciences know with what zeal and affection, for the Kingdomes good, we left our eſtates trades and callings, wives and and children, how many of us ſpent our eſtates and how often many poore ſouldiers have come home to their wives and families, friends and kindred, to furniſh themſelves with cloath and monies that they might not be chargeable to the poore people where they have been quartered.

Secondly, our Arrears were not onely unpaid, but our accounts were not audited, debenters given, nor any waies eſtabliſhed, that ever we ſhould recover the ſame; let the world judge, was ever an Army ſo provoked? we muſt neither have our preſent moneyes, nor hopes of any.

Thirdly,

Thirdly, we have not onely been ſtrip'd of our ſubſiſtence, denied our Arrears, but our verie lives themſelves threatned, and under hazzard for what we had done for the Parliaments ſervice, an act of indemnity not confirmed, nay contempt and reproach was caſt upon us, for ſo much as deſiring the royall aſſent to ſuch a neceſſarie act, and becauſe equitie and reaſon required an Ordinance for the ſame purpoſe, an Ordinance of Indempnitie indeed was granted us, but ſo qualified, ſo diſpoſed, (wee doubt not through whoſe influence) that itplainely appeared to reaſonable men, a meer baffle, a pure nullitie, and not ſo much as the leaſt ſecuritie; ſo that this was our caſe as ſouldiers, (to omit thoſe unparallelled diſhonours by disbanding us by peece-meals, verball reproaches and baſe language caſt upon us in Pulpits, in print, &c.) we muſt disband, ſtarve, and be hanged, and our non-ſubjection to the Parliaments Order neceſſarily leading us into this condition, is objected againſt us as high rebellion.

Secondly, let us be conſidered as free Subjects, and let the word judge whether we had reaſon to disband (notwithſtanding the command of the Parliament.) For,

Firſt, we were not meerly mercenarie ſouldiers, brought together by the hopes of pay, and the fortunes of warres, the peace of our Countrey, our freedome from tyrannie, preſervation of due libertie, adminiſtration of judgement and juſtice, the free courſe of the Lawes of the Land, the preſervation of the King, the Priviledge of Parliament, and Libertie of the Subject, were the maine things which brought us together, and which have ever been in our eye, Vowes, Covenants, Proteſtations, and manie other engagements, have been impoſed upon us to doe our endeavours for the accompliſhment thereof, and whether theſe things be ſetled amongſt us, let every man judge: we know it is objected againſt us, that our late proceedings have a direct reflection upon Parliament Priviledges: but we anſwer,

Firſt, that we would gladly know the Priviledges of Parliament, that we and all the Subjects may be tender of them.

Secondly, we preſume the Parliament hath no Priviledge directly deſtructive to the rights and dues of the King or people; for the Parliaments Priviledges are either beſtowed upon them, or aſſumed unto them; if beſtowed upon them, it muſt be by the King or people, or both, it muſt be preſumed, that neither King

or

or people, would conferre a Priviledge directly deſtructive to the dues or rights of the one or the other, or if they did, they may be re-aſſumed by the ſame hands that did firſt beſtow them; if Parliaments Priviledges are made by themſelves, it is preſumed, they cannot be ſuch as carrie in them a direct tendency to the peoples hurt, if they doe, the knowne Rule diſtilled into us, by their own expreſſes, muſt take place, *viz.* it is not *Salus Regis*, but *Salus Regni*, neither is it *Salus Parliamenti*, but *Salus populi ſuprema Lex*; but it is ſtill objected, who ſhall judge what is for the peoples ſafety, a Parliament, or Army, &c. we anſwer:

Firſt the former Declarations, Votes, Orders, and Ordinances of this verie Parliament doe containe the things that we contend for, we deſire nothing but what their own ſelves have declared to be our right, and have promiſed to eſtabliſh.

Secondly, let the whole Kingdome judge in this caſe, whether the Parliament ſhould not performe their promiſes, relieve the oppreſſed, ſee true judgement and juſtice adminiſtred, and let the people judge if theſe things be performed.

Thirdly, let reaſon judge, whether this be for the ſafety of the Kingdome and the well-affected therein; that Commiſſioners of Array, and thoſe that have aſſiſted in the late warres againſt Parliament and Kingdome, by perſonall hoſtility, liſting horſe, or by armes, moneyes, or any other waies, have endeavoured our ruine, ſhould now be admitted to ſit in the Parliament, yea in ſuch a number, as to over-vote that Partie, who ſteered the late Parliamentarie affaires for the common intereſt; and through the bleſſing of God upon their faithfull endeavours, did promote the ſame. Let reaſon judge, whether Striplings, who (by the Lawes of this Land) ought not to diſpoſe of twelve pence of their owne eſtates, be capable or fit to ſit in Parliament, to order the great affaires of the Kingdome, and to diſpoſe of the eſtates of the whole Land: And let reaſon judge, whether an Army raiſed up by authoritie, having Proteſtations, Vowes, Covenants, and authoritative Ingagements laid upon them to do the utmoſt in their power to ſettle the peace and quietneſſe of this Kingdome, to preſerve the perſon of the King, the Priviledges of Parliament, and all theſe in ſubordination to the juſt Liberties of the People: to withſtand the powers and policies, the endeavours and coun-

councells of the Kingdomes enemies; whether such an Armie ought to disband at the bare command of the Parliament, which command is procured by the advantage of those persons surreptitiously crept in, who ought not to be there, and whose former practises have strenuously been ingaged against the Kingdome, and whose present proceedings have a constant tendency to the Peoples miserie, especially considering the generall requests of the People of the Land to the said Armie, not to disband till these things be reformed, and no other remedie appears for their safetie: and if this be not our case, let the world judge. In doubtfull matters let the Parliament judge, but in plain cases let reason determine. Let heaven and earth judge, what is become of those infinite and vast sums of moneys many waies collected for publike use: let common observation judge, what kinde of men are put out of places of publike trust, and what manner of persons are put in their roome in the great City and Kingdome. Let the Petitions and complaints of the honest and well-affected party throughout the Kingdome judge, whether the case stands with them now, as it did even severall years after this Parliament began, when one or two honest men in a Parish could be able to cast out their scandalous Minister by their addresse to the Paliament, notwithstanding the power and opposition of manie great men, and now twenty honest men cannot put out a loose Minister, nay hardly keep out those from re-entrance which were first cast out by the Parliament; and what is more common then either the returne of scandalous Ministers to their own places againe, or their admission into other better and fatter livings then they formerly had? Let everie eye judge, whether manie Parliament-men have not lost their first love and zeale for the common interest of this Kingdome, and have drowned the remembrance thereof in those waters which drive their owne mill.

Whereas it is further added in the objection, that we take the same course against the Parliament, by demanding the Members, as the King did in former times, by demanding the five Members: we answer, that the case is extreame differing: For,

First, the King sent a Sergeant at Armes to demand them at the House, and to arrest them and take them into possession, this is not our case.

Secondly,

Secondly, the King came in Perſon with a great multitude of men, with Halberds, Swords and Piſtols, to take them away by force, we deſire the Parliament to ſecure them themſelves.

Thirdly the King propoſed their triall according to the Lawes of the Land by Judges, &c. we deſire their triall in a Parliamentary way, to be tried even by the Parliament it ſelfe.

Fourthly, little ſecuritie could be given, that the five Members could eſcape their lives, if they had been apprehended by that rude and tumultuous company, untill ſuch time as they had been tried, they were in danger of murther by that tumult, we deſire the preſervation and ſecuritie of their perſons by the Parliament it ſelfe, ſo that there is a vaſt difference between theſe caſes.

Again, whereas it is further objected, that we have ſeized upon the Kings Perſon, to drive on our owne ends, intending him miſchiefe ſay ſome, we anſwer, that as to the ſeizing upon the Kings Perſon, we have given ſufficient accompt in our former papers, both as touching the manner and reaſons thereof, as for our intentions of evill againſt His Majeſtie, we have likewiſe cleared our ſelves: and that we intend him, and deſire his ſettlement in his due proper right, (the ſecuritie, peace and ſafetie of the Kingdome being carefully provided for) appeares not onely by our ſeverall papers to that purpoſe, but alſo by our deſires of his royall aſſent to the paſſing an Act of Indempnitie for us, which preſumes him to be in a capacitie ſo to doe, and our deſires hereof; as for thoſe ſcandalls caſt upon us by others about the King, that we baſely and hypocritically turne Royalliſts for our owne ends: We anſwer, that we are the ſame that we ever have been in that point; for we never took up Armes to deſtroy the King or Royall Poſteritie, but to reſcue him from the hands of evill Councellors, protect his Perſon, and bring him home to his Parliament, which we are readie to doe, (the ſettlement of the peace and ſafetie of the Kingdome being firſt provided for:) and in the laſt place,

Whereas it is yet further objected againſt us, that our hovering about London is for to enrich our ſelves with the ſpoiles thereof; we anſwer,

Let all the world judge whether there be any probability of ſuch things as theſe:

Firſt, there are verie few of us, but have moſt of this worlds intereſt in the Citie of London, being chiefly and principally raiſed thence, and verie many, eſpecially of our Officers being Citizens themſelves, having their wives and children therein.

Secondly, Let our very enemies judge for us in this caſe; let Briſtoll, Portſmouth, and other palces which God hath ſubdued under us ſpeak, whether we have enriched our ſelves with the ruines of our adverſaries, or whether we have delighted in their blood when both lives and eſtates have been in our mercy, and we might have made prey of both without any great reflection upon the honour of ſouldiers: nay, let the whole Kingdome judge, friends and foes, whether we have not endeavoured all that we could, to put an end to theſe wars with as little blood-ſhed and ruine of the people, as it hath been poſſible a buſineſſe of that nature could likely be effected.

Thirdly, can wee be thought ſo void of reaſon or judgment as to ſuppoſe a poſſibilitie of plundering London with our Armie, though it were as big againe as it is, after ſo many profeſſions of reſpects to the City as we have made, would not all our friends turn foes, and the whole Citie as one man oppoſe us, could we not in reaſon expect, that through the curſe of God, and the endeavours of the people, we ſhould all periſh: however therefore the paſſions and jealouſies of ſome may tranſport them, the malice and envie of others may abuſe us by their diligent endeavours to fill the people with evill ſurmiſings againſt the Armie; yet let all experience, reaſon and judgement take place and act like themſelves in the thoughts of men; and our candid and upright intentions will appear before them, and as our preſent comfort is that knowne unto the Lord are all our thoughts, ſo our confidence is, that God will cleare up our integritie as the noone day, and will ſhortly ſtifle the evill thoughts and muzzell the mouths of all our adverſaries, and throughly effect and accompliſh for us the deſires of our hearts, which are, that the King, the Lords, the Commons, and everie Subject may injoy his owne proper and undoubted right, and this poore, ſhaken and trembling Kingdome may be eſtabliſhed in peace and quietneſſe.

FINIS.

*EC65.G798A.647va

THE HOUGHTON LIBRARY

12 March 1937